

# The Acts of Paul (2 Acts)

## LAST GENERATION VERSION

Translation & Notes by Tim Warner

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### Chapter 13

#### *Saul and Barnabas sent by Jesus*

**B**ut there were some prophets and teachers at the assembly in Antioch, Barnabas and Simeon (who is called Niger) and Lucius the Cyrenian, besides Manaen (who had been raised with Herod the tetrarch) and Saul. 2 So at their ministering to the Master and fasting, the holy Breath said, **“Separate for me Barnabas and Saul for the task which I have called them.”**<sup>1</sup> 3 Then, having fasted and having prayed and having placed their hands on them, they sent them [away].

#### **Part I - Paul’s first Missionary Journey, sent out from Antioch**

4 Then these, having indeed been sent out under the holy Breath, went down to Seleucia. And from there they sailed to Cyprus. 5 And having arrived at Salamis, they were proclaiming the word of God in the synagogue of the Judeans. And they also had John [as an] assistant. 6 So having passed through the island as far as Paphos, they found a certain sorcerer (a false-prophet, a Judean whose name [was] Bar-Jesus), 7 who was with the proconsul, Serguis Paulus, an intelligent man. This one, having called Barnabas and Saul, desired to hear the word of God. 8 But Elymas – “the sorcerer” (for thus is his name transliterated) resisted them seeking to turn the proconsul away from the Faith. 9 But Saul (who is also Paul) having been filled from the holy Breath and having stared at him, 10 said, “O full of every fraud and every mischief, son of the devil, enemy of all justice, will you not stop perverting the straight ways of the Master? 11 And now, look! The hand of the Master [is] upon you, and you shall be blind, not seeing the sun until the appointed time.” And immediately a dimness and darkness fell upon him and he was seeking helpers to lead him by the hand. Then the proconsul, having observed what happened, believed, being astonished over the teaching of the Master. 13 So having left Paphos, those around Paul came to Perga of Pamphylia. But John, having departed from them, returned to Jerusalem.<sup>2</sup>

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<sup>1</sup> Jesus spoke by means of the holy Breath. This is the launching of Jesus’ earlier commission to Paul on the Damascus’ road (Acts 9:1-16) which occurred in AD 30. Not until 14 years later (AD 44) did Paul begin his first mission to the gentiles from the assembly at Antioch. (See footnotes for 2 Cor. 12:2 & Gal. 2:1).

<sup>2</sup> Acts 15:37-39

*Paul's Sermon at the Synagogue in Antioch of Pisidia*

14 So having passed through from Perga, they came to Antioch of Pisidia, and having entered into the synagogue on the Sabbath day, they sat down.<sup>3</sup> 15 So after the reading of the Law and the Prophets, the leaders of the synagogue commissioned them saying, "Men, brothers, if there is a word of exhortation among you for the people, speak." 16 So Paul, standing up and gesturing with the hand, said, "Men, Israelites, and those fearing God,<sup>4</sup> listen. 17 The God of this people Israel chose our fathers<sup>5</sup> and exalted the people in the sojourn in the land of Egypt and with a high arm He led them out of it. 18 And He carried<sup>6</sup> them in the wilderness (about forty-years' time). 19 And, having overthrown seven nations in the land of Canaan, He distributed the land to them by lot (about four-hundred and fifty years [total]).<sup>7</sup> 20 After this He gave judges until Samuel the prophet. 21 And then they asked for a king and God gave them Saul, son of Kish, out of the tribe of Benjamin (forty years). 22 And having removed him, He raised up for them David for [their] king, to whom He also said having testified, 'I found David the son of Jesse a man according to My heart who will do all My purposes.'<sup>8</sup> 23 From the seed of this one God brought to Israel a Savior, Jesus, according to the promise,<sup>9</sup> 24 John having proclaimed immersion of repentance to all the people of Israel before the appearance of His entrance.<sup>10</sup> 25 Yet as John was completing the mission he was saying, 'Whoever you are supposing me to be, I am not. But look, after me is coming one of whom I am not worthy to loose the sandal of [His] feet.' 26 Men, brothers, sons of the clan of Abraham and those among you fearing God, the word of this deliverance was sent to you.<sup>11</sup> 27 For those dwelling in Jerusalem, and their rulers, having not recognized this one and the voices of the prophets being read every Sabbath, they fulfilled [those prophecies] condemning [Him].<sup>12</sup> 28 And finding not one cause of death, they petitioned Pilate to have Him executed. 29 So as they completed everything having been written concerning Him,

<sup>3</sup> The synagogues had "chief seats" for dignitaries and special guests and speakers (Luke 20:46).

<sup>4</sup> Greek Proselytes

<sup>5</sup> God's choosing the sons of Abraham, with whom He would fulfill the Abrahamic Covenant, began with His choosing Isaac (Gen. 17:18-19 & 21:12) over Ishmael, then Jacob was chosen over Esau (Rom. 9:6-13).

<sup>6</sup> Exod. 19:4; Deut. 1:30-31; Isa. 63:9; Heb. 1:3

<sup>7</sup> The 450 years is counted from the birth of Isaac until the time Joshua divided the land to all twelve tribes (Josh. 22). It was 400 years from Isaac's birth until the exodus (Gen. 15:13). They wandered in the wilderness for 40 years, and it took Joshua ten more years to defeat the Canaanites and release the men to begin farming their inheritance. The KJV/NKJV incorrectly have the 450 years as the duration of the judges following the MT & TR.

<sup>8</sup> 1 Samuel 13:14

<sup>9</sup> See: vs. 33. The original promise found in 1 Chron. 17:4-15; Psalm 89:34-37; Psalm 132:10-18 cf. Acts 2:30-31

<sup>10</sup> "The appearance of His entrance" refers to His being manifested publicly to Israel at His baptism when the Father's voice came from heaven proclaiming that Jesus was His "Son" of Psalm 2. (See vss. 32-33).

<sup>11</sup> Some copies read "us."

<sup>12</sup> Psalm 22; Isaiah 53

having taken [Him] down from the stake, some<sup>13</sup> placed Him into a tomb. 30 But God aroused Him out from among the dead, 31 who was seen over many days by those having traveled with Him from Galilee unto Jerusalem, who are witnesses of Him to the people. 32 And we are proclaiming [to] you the promise<sup>14</sup> having come to the patriarchs, 33 that God has completely fulfilled this to us their descendants, having elevated Jesus,<sup>15</sup> as also in the second Psalm it has been written, *'You are My Son, Today I have begotten You.'*<sup>16</sup> 34 But that<sup>17</sup> He raises Him out from among the dead no more to return to corruption He has thus declared that *'I will give you sure mercies of David,'*<sup>18</sup> 35 accordingly also in another [place] He says, *'You will not give Your Righteous One to see corruption.'*<sup>19</sup> 36 For indeed David, having served his own generation through the council of God, fell asleep and was placed beside his fathers and saw decay.<sup>20</sup> 37 But [the one] whom God arouses saw no decay. 38 Therefore men, brothers, be it known to you that through this One is proclaimed to you the release from sins 39 and from all which you were unable to be justified in the Law of Moses. In this One the entire believing [collective] is justified. 40 Consequently then, consider [that] what has been declared by the prophets should not come upon you. 41 *'Perceive, cynics, and you marvel and perish, because I am performing a work in your days, a work which you would not believe if anyone should explain [it] to you.'*<sup>21</sup>

### *The Judeans stir up Persecution*

42 So having exited the synagogue of the Judeans,<sup>22</sup> the gentiles were imploring for these sayings to be spoken to them on the following Sabbath. 43 So the synagogue having

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<sup>13</sup> Most translations have "they" which necessarily implies that those who crucified Jesus also placed Him in the tomb. There is no personal pronoun "they" in the Greek text. The third person plural verb only requires that some persons did the action. It does not require that those persons are the same ones who had Jesus crucified. According to John 19:38-41 Jesus was placed in the tomb by Nicodemus and Joseph of Arimathea.

<sup>14</sup> The arrival of the promised Seed of Abraham, the Messiah of the Seed of David (vss. 22-23)

<sup>15</sup> God "elevated" (ἀναστήσας – cf. Deut. 18:15; Acts 3:22; Acts 7:37; Rom. 15:12) Jesus from obscurity to public prominence. Paul called this "the appearance of His entrance" in vss. 23-24, referring to Jesus' baptism by John. God publicly proclaimed Jesus as His only-begotten Son of Psalm 2 by the voice from heaven (Luke 3:22).

<sup>16</sup> Psalm 2:7 (cf. Heb. 1:5-6)

<sup>17</sup> ὅτι δὲ indicates a change of topic, showing that the previous statement does not refer to the resurrection of Jesus.

<sup>18</sup> Isa. 55:3-4 The "sure mercies of David" refers to the Davidic Covenant, that one of David's offspring will sit upon David's throne and reign over David's Kingdom forever. (1 Chron. 17:1-15). These are "sure" because of the oath God swore to David (Psalm 89:20-37; Psalm 132:11-18), and requires Jesus' resurrection in order to reign perpetually. The Psalms are filled with Messianic prophecies that stem from this covenant with David. It is also a central theme of Isaiah (Isa. 7:14; Isa. 9:6-7 cf. Luke 1:30-33). The resurrection of Jesus assures that God will fulfill His oath to David (Acts 2:25-32).

<sup>19</sup> Psalm 16:10

<sup>20</sup> Acts 2:25-32

<sup>21</sup> Habakkuk 1:5 The Hebrew is corrupt in this verse and reads, "Perceive, you among the heathen." Luke follows the LXX exactly, ἴδετε, οἱ καταφρονηταί {"Perceive, cynics"}).

<sup>22</sup> Some old mss. omit the clause, "the synagogue of the Judeans."

disbursed, many of the Judeans followed Paul and Barnabas who, speaking to them, persuaded them to continue in the grace of God. 44 Yet on the following Sabbath, almost the entire city came out to hear the word of God.<sup>23</sup> 45 But the Judeans, having observed the crowds, were filled with jealousy and were contradicting what Paul was saying, contradicting and blaspheming. 46 So Paul and Barnabas, having become bold, said, "It was necessary for the word of God to first be spoken to you. But since you thrust it away, and are judging yourselves unworthy of age-enduring life, look, we turn to the gentiles. 47 For thus the Master has commanded us,<sup>24</sup> *"I have appointed you for a light of the gentiles, for you to be for deliverance unto the limits of the land."*<sup>25</sup> 48 So hearing this, the gentiles were rejoicing and were exalting the word of the Master. And as many as were having been influenced<sup>26</sup> unto age-enduring life believed. 49 So the word of the Master was being carried throughout the whole region. 50 But the Judeans stirred up the observant<sup>27</sup> women and the important men and the leaders of the city and they instigated persecution over Paul and Barnabas, and they ejected them from their borders. 51 So having shaken the dust from their feet against them, they came unto Iconium. 52 Yet the disciples were being filled with joy and the holy Breath.

### Chapter 14

#### *At Iconium, Lystra, and Derbe*

Yet the same thing occurred in Iconium at the entrance of them into the synagogue of the Judeans and speaking, thus also a great multitude of Judeans and Greeks believed. 2 However the disbelieving Judeans rose up and provoked the souls of the gentiles against the brothers. 3 Then they indeed delayed for a time, being bold concerning the Master, who [was] witnessing the word of His grace and granting signs and miracles to occur through their hands. 4 So the multitude of the city was divided, some indeed were together with the Judeans, but some together with the Emissaries. 5 And as a rush occurred of the gentiles as well as the Judeans, together with their rulers, to abuse and stone them, 6 having been aware, they escaped into the cities of Lycaonia, Lystra, Derbe,

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<sup>23</sup> The majority of mss. have "word of God" but some of the oldest have "word of the Master."

<sup>24</sup> Here the first person plural refers to the whole nation of Israel, not only to the Apostles.

<sup>25</sup> Isa. 49:6 In the context, this statement was made to Israel. Paul's point was that he and Barnabas were fulfilling this prophecy as part of Israel, while the Judeans of the synagogue, who were contradicting and blaspheming, were not fulfilling God's mission for Israel.

<sup>26</sup> The passive voice indicates that they were persuaded and disposed by Paul's message and no doubt the influence of the Breath of Truth.

<sup>27</sup> Proselytes

## 2 ACTS

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and the surrounding area, 7 and they were evangelizing there. 8 And a certain man in Lystra, impotent in the feet, was sitting, being lame from his mother's womb, who had never walked. 9 This one heard Paul speaking, who, having stared at him and having perceived that he has faith to be delivered, 10 said with a loud voice, "Stand upright on your feet." And he was leaping and walking. 11 But the crowds, having seen what Paul did, raised their voice in Lycaonian [language] saying, "The gods descended to us having become like men!" 12 Besides they were indeed calling Barnabas, "Zeus," and Paul, "Hermes," since he was in fact the prominent speaker. 13 So the priest of Zeus who was before their city, having brought bulls and garlands to the gates together with the crowds, was wanting to sacrifice [to them]. 14 But the Emissaries Barnabas and Paul, having heard [this] and having torn their clothes, burst into the crowd crying out 15 and saying, "Men, Why are you doing these things? We also are men of similar passions as yourselves, announcing to you to turn away from these vain things to the living God who made the heaven and the land and the sea and everything in them, 16 Who in past generations left all the gentiles to go their own ways, 17 although He surely did not leave Himself unwitnessed, doing good, giving us water from heaven and fruit-bearing seasons, having filled our hearts from nourishment of gladness." 18 And saying these things, they hardly stopped the throngs from sacrificing to them. 19 But the Judeans from Antioch and Iconium, having also persuaded the crowds, and having stoned Paul, they were dragging him out of the city having supposed him to have died. 20 Yet the disciples having surrounded him, having stood up, he came into the city and on the morrow he went out together with Barnabas to Derbe. 21 Besides having evangelized that city and making many disciples, they returned to Lystra and Iconium and Antioch, 22 strengthening the souls of the disciples and encouraging them to continue in the Faith, and that it is necessary to enter into the Kingdom of God through many tribulations. 23 So having appointed elders<sup>28</sup> for them according to assembly, having prayed with fasting, they entrusted them to the Master unto whom they had believed. 24 And having passed through Pisidia, they came to Pamphylia. 25 And having spoken the word in Perga, then went down to Attalia, 26 and from there they sailed to Antioch, where they had been commended to the grace of God unto the work which they fulfilled.<sup>29</sup> 27 So having arrived and gathering together the assembly, they relayed as much as God did with them, and

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<sup>28</sup> Since these newly formed assemblies included former members of the synagogue, the elders were no doubt already well versed in the Scriptures.

<sup>29</sup> Acts 13:1-3

that He opened the door of faith to the gentiles. 28 So they were remaining there quite some time together with the disciples.

### Chapter 15

#### *The Jerusalem Council*

And some, having come down from Judea, were teaching the brothers that, “Unless you should be circumcised with the custom of Moses you are not able to be delivered.” 2 Then Paul and Barnabas, having no small dispute and challenge with them,<sup>30</sup> they determined that Paul and Barnabas and some others from among them [should go] to the Emissaries and elders at Jerusalem about this issue. 3 They indeed then having been sent by the assembly were passing through Phoenicia and Samaria reporting the conversion of the gentiles, and they were bringing great joy to all the brothers. 4 So having arrived in Jerusalem, they were received by the assembly and the Emissaries and elders. Besides they reported as much as God did with them. 5 But some from the sect of the Pharisees, having believed, stood up saying that it is necessary to circumcise them, besides to charge [them] to keep the Law of Moses. 6 So the Emissaries and the elders were gathered together to consider concerning this statement. 7 But with much disputing having occurred, Peter, having stood, said to them, “Men, brothers, you are aware that from the beginning God chose among us [that] through my mouth the gentiles were to hear the word of the message and to believe.<sup>31</sup> 8 And God, knower of hearts, witnessed to them, giving to them the holy Breath just as also to us, 9 and in nothing discriminates between us and them, cleansing their hearts by faith. 10 Why then are you now tempting God to place a yoke on the neck of the disciples which neither we nor our fathers were able to bear? 11 But through the grace of the Master Jesus we believe to be delivered, in the same manner as those.” 12 So the entire multitude hushed and they were listening to Barnabas and Paul explaining whatever signs and miracles God did among the gentiles through them. 13 So after were quiet, James answered saying, “Men, brothers, listen to me. 14 Simeon explained how God at first visited the gentiles to gather a people upon His name. 15 And the words of the prophets agree with this according as it has been written, 16

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<sup>30</sup> It was during this time of disputing with the Judaizers at Antioch that Paul wrote his very first letter, to the assemblies of Galatia (the area that he and Barnabas evangelized on their first missionary journey). The book of Galatians deals with this issue extensively. Yet the fact that no mention is made of the Jerusalem council in Galatians, shows that Paul penned that book before his trip to Jerusalem.

<sup>31</sup> Acts 10-11

*'After these things I will turn back and I will raise up the tent of David having fallen down, and I will rebuild its ruins and raise it up 17 so that the remainder of mankind may seek the Master and all the gentiles upon whom My name has been called, says the Master, the one doing all these things.'*<sup>32</sup> 18 All God's works are known to Him from the age. 19 Therefore, I am judging not to trouble those from among the gentiles who are turning to God, 20 but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled and from blood. 21 For Moses, out from ancient generations, has those preaching him in every city, being read every Sabbath in the synagogues."<sup>33</sup> 22 Then it pleased the Emissaries and the elders along with the whole assembly, having chosen men from among them, to send together with Paul and Barnabas, Judas (called Barsabas), and Silas, leading men from among the brothers, 23 writing through their hand thus:

### *The Encyclical Letter to the Gentiles*

"The Emissaries and the elders and the brothers, to those according to Antioch, and Syria, and Cilicia, brothers from among the gentiles, Rejoice! 24 Since we heard that some coming out from us disturbed you with words, distressing your souls, saying to be circumcised and to keep the Law, to whom we gave no such assignment, 25 it seemed good to us, having become of one accord, having chosen men, to send to you together with our beloved Barnabas and Paul, 26 men who have given their souls over to the name of our Master, Jesus Anointed. 27 We have commissioned then Judas and Silas, and they are reporting the same word. 28 For it seemed good to the holy Breath and to us to place no more burden upon you beyond these necessities: 29 to abstain from idol sacrifices, and from blood, and from [what is] strangled, and from fornication, from which keeping yourselves you will do well. Farewell!" 30 Then indeed, those being dismissed, came to Antioch and having gathered the multitude, they delivered the letter. 31 So having read [it], they rejoiced over the encouragement. 32 And Judas and Silas, they also being prophets, encouraged and strengthened the brothers through many words. 33 But having remained for a time, they were sent away with peace from the brothers to the Emissaries.

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<sup>32</sup> Amos 9:11-12 quoted from the LXX. In the context of the prophet Amos, this refers to the restoration of Israel in the Kingdom, which is when the Tabernacle of David will be raised up. James' point seems to be that since gentiles will be among the resurrected redeemed in the Kingdom, that God has made no distinction between Jew and gentile who believe.

<sup>33</sup> The point was that the mission of the Gospel was not to preach Moses and the Law. That was being proclaimed to the Jews by the synagogues.

34 (Yet it occurred to Silas to remain there).<sup>34</sup> 35 So Paul and Barnabas were continuing in Antioch teaching and evangelizing the word of the Master with many others also.

## **Part II. Paul's second Missionary Journey, sent from Antioch**

36 But after certain days, Paul said to Barnabas, "Certainly having returned, we should visit our brothers in every city in which we proclaimed the word of the Master, how they are doing." 37 And Barnabas determined to take along John who is called Mark. 38 But Paul considered the one having turned back from them from Pamphylia and not continuing together with them unto the work, not to bring this one. 39 Then the argument became so sharp between them, as to separate from one another. So Barnabas, having taken Mark, sailed to Cypress. 40 But Paul, selecting Silas, departed, having been delivered to the grace of God by the brothers. 41 And he was passing through Syria and Cilicia, establishing the assemblies.

### **Chapter 16**

#### *Paul adds Timothy to His Team*

So he arrived at Derbe and Lystra, and look, a certain disciple was there named Timothy, son of a believing Judean woman and a Greek father, 2 who was recommended by the brothers in Lystra and Iconium. 3 Paul desired this one to go out together with him. And having taken him, he circumcised him because of the Judeans,<sup>35</sup> those being in those areas. For they had all observed that his father was a Greek.

#### *Delivering the Encyclical Letter to the Assemblies*

4 And as they were passing through the cities, they were delivering to them the decrees to maintain, those having been decided by the Emissaries and elders of Jerusalem. 5 Then the assemblies were indeed strengthened in the Faith and were increasing in number daily. 6 So having passed through Phrygia and the province of Galatia, having been forbidden by the holy Breath<sup>36</sup> to speak the word in Asia, 7 coming by Mysia, they were

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<sup>34</sup> Verse 34 is missing from most manuscripts.

<sup>35</sup> Circumcision was irrelevant for Christians (Gal. 5:6; Col. 3:11). Even in the Jerusalem assembly it was not required, since Paul took Titus who was uncircumcised into the assembly at Jerusalem (Gal. 2:1-3). However, since Paul's mission was evangelistic, and since his custom was to first go into the synagogues and preach Christ (Acts 17:2), Timothy would not have been allowed to accompany him into the synagogues unless he had been circumcised.

<sup>36</sup> See vs. 10.



attempting to go to Bithynia, and the Breath of Jesus<sup>37</sup> did not permit them. 8 So passing Mysia, they descended into Troas.

### *Jesus directs Paul's Team to Philippi in Macedonia*

9 And Paul saw a vision during the night, a certain man who was a Macedonian,<sup>38</sup> having stood up was begging him and saying: "Having crossed over into Macedonia, help us!" 10 So having seen the vision, we<sup>39</sup> immediately sought to go to Macedonia, concluding that the Master<sup>40</sup> had called us to evangelize them. 11 Consequently, having been brought from Troas, we sailed straight to Samothrace, the next day to Neapolis. 12 And from there [we traveled] to Philippi which is the prominent city of that part of Macedonia, a [Roman] colony. And we were staying in the city certain days.

### *The conversion of Lydia*

13 And on [one] day of the Sabbaths we went out of the city beside a river where prayer was customarily to be made. And having sat down, we were speaking to the women having assembled.<sup>41</sup> 14 And a certain woman named Lydia, a merchant of purple from the city of Thyatira [who was] worshipping God,<sup>42</sup> was listening, whose heart the Master opened to heed the things being spoken by Paul. 15 But as she was baptized and her household, she invited saying, "If you have judged me to be faithful to the Master, having entered my house, stay." And she persuaded us.

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<sup>37</sup> All of the earliest uncial mss. have "of Jesus," but the Textus Receptus (KJV/NKJV) omits. Note what is called the "holy Beath" in vs. 6 is called the "Breath of Jesus" here, who is the "Master" in v. 10. Compare Rom. 8:9-11.

<sup>38</sup> It is possible the Macedonian man in Paul's vision was the Philippian prison guard who was converted (vss. 25-34). He may have been praying and seeking God in much the same way that Cornelius did (Acts 10). This would explain his eagerness and that of his entire household to know how to find deliverance (v. 30-34).

<sup>39</sup> The shift from third person pronouns to first person plural pronouns indicates that Luke, the author of Acts, joined Paul, Silas, and Timothy at Troas, and accompanied them to Philippi. Upon leaving Philippi, Luke's narration switches back to third person pronouns, which implies that Paul left Luke behind to assist the newly formed assembly consisting of Lydia and the household of Paul's prison guard. In Acts 20:5, as Paul returned and passed through Philippi, Luke again switched to first person plural pronouns indicating that he had rejoined Paul's team. Luke remained with Paul until they arrived in Jerusalem and Paul was arrested and taken into custody (Acts 21).

<sup>40</sup> Note that the Master Jesus was directing Paul and his team from heaven by means of the holy Breath (vss. 6-7).

<sup>41</sup> There was apparently no synagogue in Philippi at this time. The women who assembled for prayer to the God of Israel on the Sabbath may have been Jewish or proselytes. In any case, there does not seem to have been a significant Jewish male presence or Paul would have been expected to speak to them (cf. Acts 17:2).

<sup>42</sup> If Lydia was a Jewish woman, Luke would have said so as he did regarding Timothy's mother (vs. 1). That Luke refers to her as "worshipping God" implies that she was not Jewish by birth but a proselyte. (cf. Acts 13:43; Acts 17:4,17; Acts 18:7).

### *Paul & Silas imprisoned*

16 So it happened, [at] our going to prayer, a certain maiden met us, having a spirit of divination, who was bringing much gain to her masters [by] fortune-telling. 17 She, having followed Paul and us, was crying out saying, "These men are slaves of the highest God, who are proclaiming to us the way of deliverance!" 18 And she was doing this many days. But Paul, having become exasperated and having turned around, said to the spirit, "I command you in the name of Jesus Anointed to come out of her," and it came out the same hour. 19 But her masters, having seen that the expectation of their income had gone, having seized Paul and Silas, brought them into the marketplace to the magistrates. 20 And having led them to the officers, they said, "These men, being Judeans, are troubling our city 21 and announcing customs which we are not allowed to receive or to do, being Romans." 22 And the crowd stood together against them, and the officers, having stripped their robes, were ordering them to be flogged. 23 And having laid many lashes on them, they threw them into the prison, having ordered the guard to keep them securely, 25 who, having received such a charge, threw them into the inner prison and secured their feet in the stocks.

### *The Conversion of the Guard & His Household*

25 Yet at midnight Paul and Silas, [while] praying, were singing hymns to God, and the prisoners were listening to them. 26 But suddenly a great quake occurred so that the foundations of the dungeon were opened, and everyone's bonds were loosed. 27 So the guard, having awakened from sleep and seeing the doors of the prison having been opened, having drawn his sword he was about to kill himself, supposing the prisoners to have escaped. 28 But Paul shouted with a loud voice saying, "You should do yourself no injury, for we are all here." 29 So calling for lights, he burst in, and having begun to tremble, he fell before Paul and Silas, 30 and having brought them out, he was saying, "Masters, what must I do so that I may be delivered?" 31 So they said, "Trust upon the Master Jesus Anointed and you will be delivered, you and your household." 32 And they spoke the word of the Master<sup>43</sup> to him and to all of those in his household. 33 And having taken them in that hour of the night, he washed [their wounds] from their lashes. And he was immersed immediately, both he and his entire [household]. 34 So having brought

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<sup>43</sup> It is apparent that the "word of the Master" spoken by Paul to them included the command to be baptized (as in Acts 2:38), and that trusting upon Jesus necessarily included obedience to this command.

them into his house, he set a table and rejoiced, the entire household having believed in God.<sup>44</sup>

### *Paul & Silas released*

35 But having become daytime, the officers sent the deputies saying, "Release those men." 36 And the guard reported these words to Paul that, "The officers have sent so that you may be released. Now then, having come out, go in peace." 37 But Paul was answering toward them, "Having lashed us publicly, being Romans, uncondemned, they threw us into prison! And now they are throwing us out secretly? For not unless having come [themselves] let them bring us out!" 38 So the officers reported these sayings to the officers. And they were afraid, having heard that they are Romans. 39 And having come, they begged them, and having led them out, they were asking them to depart from the city. 40 So having departed out of the prison, they entered into the [home] of Lydia, and having seen the brethren,<sup>45</sup> they encouraged them, and departed.

## **Chapter 17**

### *The founding of the Assembly at Thessalonica*

So having travelled through Amphipolis and Apollonia, they<sup>46</sup> went into Thessalonica where there was a synagogue of the Judeans. 2 So in accord with what has become Paul's practice, he entered to them and on three [consecutive] Sabbaths he was explaining to them from the scriptures, 3 expounding and showing that "it was necessary for the Anointed to suffer and to arise out from among the dead, and that this is the Anointed one, Jesus, whom I proclaim to you." 4 And some from among them were convinced and they sided with Paul and Silas, besides a great multitude of the observant Greeks, plus not a few of the prominent women. 5 However the unpersuaded Judeans, having become jealous, and having gathered some wicked men of the market-place, having created a mob, they were rioting [in] the city. So having stood beside the house of Jason, they were seeking to bring them into the public. 6 But not finding them, they were dragging Jason and some brothers over to the city magistrates, demanding that those who upset the

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<sup>44</sup> See note on vs. 9 concerning the Macedonian man in Paul's vision.

<sup>45</sup> This is the first indication that the new assembly of Philippi met in Lydia's home. It consisted of Lydia's family and the family of Paul's prison guard.

<sup>46</sup> Since Luke here switched from first person pronouns to third person pronouns, it is apparent that he was left by Paul at Philippi, no doubt to continue discipling the new assembly, the first one planted on Greek soil.

[whole] region are here also, whom Jason has housed, and all these practice [things] undermining the decrees of Caesar, saying, "There is to be another king, Jesus." 8 So hearing these things, they upset the crowd and the magistrates. 9 And having received adequate bond from Jason and the rest, they released them.

### *The Good News proclaimed at Berea*

10 But the brothers immediately sent away Paul and Silas into Berea by night, who having entered the synagogue, were gone away. 11 Yet these were more honorable than those in Thessalonica, who received the word with all eagerness, examining the scriptures daily whether these things might be so. 12 Then indeed, many of them believed, also respectable women and not a few men from the Greeks. 13 However, as the Judeans from Thessalonica learned that the word of God was proclaimed by Paul in Berea, they came there also, agitating the crowds. 14 So the brothers then immediately sent away Paul to go as to the sea, but Silas and Timothy were remaining there. 15 Yet those accompanying Paul led him until Athens. And having received instruction concerning Silas and Timothy so that they might come to him quickly, they were returning.

### *The Good News proclaimed at Athens*

16 But in Athens as Paul was waiting for them, his breath was provoked in him, observing the city being utterly idolatrous. 17 Then indeed he was dialoguing in the synagogue of the Judeans, and with those being observant,<sup>47</sup> and in the market-place daily with those happening along. 18 But some from the Epicureans and the Stoics, philosophers, debated with him. And some were saying, "Whatever does this seed-picker want to say?" But others [said], "He seems to be an announcer of demons," because he was proclaiming to them Jesus and the resurrection.<sup>48</sup> 19 So, having taken him, they led him to the Areopagus, saying, "Are we able to know this new teaching being spoken by you? 20 For you bring foreign things into our hearing. We intend then to know what these things intend to be." 21 (Now all the Athenians and the residing guests were being occupied with nothing other than to announce anything or to hear anything new.

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<sup>47</sup> proselytes

<sup>48</sup> The idea of resurrection of the body was antithetical to Greek philosophy. The prominent view among the Greeks was that the body was a prison, and the physical creation was corrupt, something to escape from. Their various philosophies attempted to explain the creation and offer an escape from the material world. Thus, the Jewish concept of resurrection of the body, whether that of Jesus Himself or as the hope of the redeemed, was foreign and repulsive (cf. v. 32).

*Paul's Speech at the Areopagus*

22 So Paul, having been stood in the midst of the Areopagus, was declaring: "Men, Athenians, I see you as very superstitious in everything. 23 For passing through and observing the things you worship I also found an altar in which had been engraved, 'To the Unknown God,' whom you worship unknowing. This one I announce to you – 24 God, the one having created the world and everything in it, this one is Master of sky and land, not dwelling in temples made with hands. 25 Neither is he serviced by human hands as though needing [anything, since] He is giving to all life and respiration and everything. 26 Besides He made out of one blood every nation of men to dwell upon all the face of the land, having defined the previously appointed times and the boundaries of their dwelling 27 [in order] to seek the Master, if consequently they might surely grope for Him and might find [Him], being truly not far from each one of us, 28 for in Him we live and move and exist as also some your poets have stated, "For we are also His kin<sup>49</sup>."<sup>50</sup> 29 [As] kin, then, essentially of God, we ought not suppose the divine<sup>51</sup> is like gold or silver or stone, a sculpture of art and human sentiment. 30 God then, having indeed overlooked the times of ignorance, now commands all men everywhere to repent 31 because He appointed a day in which He is about to judge the inhabited [world] in justice in<sup>52</sup> the Man whom He appointed, having provided assurance to all, having raised Him from the dead.<sup>53</sup>" 32 But having heard [about] the resurrection of the dead, some indeed jeered, but some said, "We will hear from you again about this." Thus Paul departed from the midst of them. 33 However, some men having joined with him, believed, among who also [were] Dionysius the Areopagite, and a woman named Damaris, and others together with them.

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<sup>49</sup> Man was created in the image of God and thus is like God in certain aspects.

<sup>50</sup> This is a verbatim quote of Aratus' poem to Zeus.

<sup>51</sup> τὸ θεῖον (neuter) the divinity, as the concrete (impersonal) essence of God, to be distinguished from θεϊότης (feminine) which refers to His abstract character traits (Rom. 1:20).

<sup>52</sup> The preposition used here (ἐν + dative case object) is the most vague and common of all of the Greek prepositions. Here the sense is that the Man Jesus is the standard against whom God will judge all men. This preposition is virtually never used to express personal agency. That concept is expressed by the preposition διὰ + genitive case object. Thus Jesus Himself is not the judge, or God's agent as Judge, but God is the judge of all men.

<sup>53</sup> Cf. Acts 3:26; Acts 13:13,34; Rom. 8:11; Rom. 10:9; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Pet. 1:21

## Chapter 18

### *The Good Message rejected at the Synagogue of Corinth*

So after these things, having departed out of Athens, Paul came into Corinth. 2 And having found a Judean named Aquilla, native of Pontus, having recently come from Italy, and Priscilla his wife (because Claudius has ordered all Judeans to be removed out of Rome), he came to them. 3 And since [he] is to be a fellow-craftsman,<sup>54</sup> he was staying with them and working, for they were tent-makers by craft. 4 So he was dialoguing in the synagogue every Sabbath and was convincing both Judeans and Greeks. 5 Yet as both Silas and Timothy arrived from Macedonia, Paul was being anxious in the Breath, testifying to the Judeans, "The Anointed One is Jesus." 6 But because of their resisting and blaspheming, having shaken his garments at them, he said, "Your blood is on your own head. I am clean. From now on I will be going to the gentiles."

### *The Founding of the Assembly at Corinth beside the Synagogue*

7 And having departed from there, he went into the home of someone named Justus, being observant of God, whose house was adjacent to the synagogue. 8 Yet Crispus, the leader of the synagogue, believed in the Master together with his whole household. And many of the Corinthians, hearing, were believing and were being immersed. 9 So the Master said to Paul in a night vision, "Do not be afraid but speak and do not be quiet, 10 because I am with you,<sup>55</sup> and no one will seize you to mistreat you, because there are many people in this city with Me." 11 So he sat<sup>56</sup> a year and six months teaching the word of God among them. 12 But Gallio being proconsul of Achaia, the Judeans assaulted Paul with one accord and brought him to the judgement seat, saying that "this one is persuading men to worship God apart from the Law." 14 But Paul being about to open his mouth, Gallo said to the Judeans, "If indeed then it was some injury or wicked crime, O Judeans, I might have been tolerant according to your statement. 15 But if it is a question about words and names and according to your Law, you examine [these], for I do not intend to be a judge of these things." 16 And he drove them from the judgement seat. 17 So all the Greeks, having seized Sosthenes, the ruler of the synagogue, were beating him in front of the judgement seat and Gallo was concerned by none of these

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<sup>54</sup> This implies that Paul was not already a tent-maker by trade, but that he became their apprentice as a means of earning his keep.

<sup>55</sup> Matt. 28:20

<sup>56</sup> See note for Acts 13:14. That Paul "sat" implies the role of teacher.

things. 18 So Paul, having still remained several days with the brethren, having taken leave, was sailing to Syria (and with him Priscilla and Aquila), having shaved his head in Cenchrea, for he was [under] a vow.<sup>57</sup>

### *Paul's first Visit to Ephesus*

19 And they<sup>58</sup> arrived at Ephesus (and he left them there).<sup>59</sup> So having gone into the synagogue, he discussed with the Judeans. 20 But he did not consent to their asking [him] to remain longer with them, 21 but took leave of them, saying, "I must by all means attend the coming feast<sup>60</sup> in Jerusalem, but I will return to you God willing," sailing from Ephesus.

### **Part III: Paul's Third Missionary Journey, sent from Antioch**

22 And having arrived at Caesarea, having ascended up [to Jerusalem]<sup>61</sup> and greeted the assembly, he went down<sup>62</sup> to Antioch. 23 And having spent some time, he departed, passing consecutively through the Galatian province and Phrygia, strengthening the disciples.

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<sup>57</sup> The Nazarite vow (Num. 6:1-21) was initiated for a predetermined period of time, initiated by the shaving of the head, and then no cutting of the hair until the predetermined expiration. At that time, he must present himself at the Temple with a specific animal sacrifice, shave his head, and cast the hair into the fire of the offering, so that all of the hair grown during his vow was sacrificed to the Lord. Paul's completion of this vow is described in Acts 21:22-26.

<sup>58</sup> The Majority Text has "he" but the older Alexandrian copies have "they."

<sup>59</sup> See vs. 24-26.

<sup>60</sup> Paul was not under any obligation to the Law to travel to Jerusalem three times a year to observe the feasts. This is evident, not only by his teaching concerning New Covenant Jews being freed from the Law, but also by the fact that he remained in various places on his missionary journeys in excess of a year. Here, Paul desired to join with the Jerusalem assembly in observing the Passover and celebrating Firstfruits the following Sunday, which were the anniversaries of Jesus' crucifixion and His resurrection and considered Christian holidays (see: 1 Cor. 5:7-8; 1 Cor. 15:20-23). In a similar situation, Paul sent his team on ahead, but remained in Philippi with Luke in order to celebrate the Passover and Firstfruits with that assembly (Acts 20:4-11). The earliest Christians following the example of the Apostles continued to observe these feasts in their assemblies as memorials to Jesus' crucifixion and resurrection, since the assembly was now "the Temple of God." The early Christians did not observe them in precisely the same manner as the Jews, but interpreted them from a Christian perspective. This difference in the manner and locations of the Christians' observing the feasts is the reason for Paul's command in Col. 2:16-17. "Therefore let no one judge you in eating or in drinking or in some aspect of a Feast, or of a new moon or of the Sabbaths, which are a shadow of what is coming, and the body [is] of Christ." The manner in which they observed the Sabbath and feasts pointed to the fulfillment of the symbolism in Christ rather than merely the exodus (Passover) and the barley harvest (Firstfruits).

<sup>61</sup> Caesarea was the closest port to Jerusalem, from which the trek to Jerusalem requires an ascent in elevation to about 2550 ft. above sea level.

<sup>62</sup> Leaving Jerusalem required a descent in elevation.

### *Apollos educated by Aquila and Priscilla at Ephesus*

24 Yet a certain Judean named Apollos, a native Alexandrian, a scholarly man, arrived at Ephesus, being proficient in the Scriptures. 25 He was having been educated in the Way<sup>63</sup> of the Master, and being fervent of breath, he was speaking and teaching concerning the Master accurately, [but] knowing only the baptism of John. 26 Besides, this one began to be bold in the synagogue. But Aquila and Priscilla, having heard him, took him in and they explained to him the Way of God more completely. 27 Yet of his intending to go into Achaia,<sup>64</sup> the brethren, being encouraged, wrote to the disciples to receive him. (He, having arrived, conversed much with those having believed through the grace. 28 For he strenuously refuted the Judeans publicly, proving Jesus to be the Anointed through the Scriptures).<sup>65</sup>

## Chapter 19

### *The Founding of the Assembly at Ephesus*

So it happened while Apollos was at Corinth, Paul, having passed through the upper regions, came to Ephesus. And finding some disciples, 2 [he] said to them, "Having believed, did you receive the holy Breath?" But they said to him, "But we have not yet heard whether the holy Breath is present!"<sup>66</sup> 3 So he said to them, "Unto what then were you immersed?" And these said, "Unto John's immersion." 4 So Paul said, "John indeed immersed the immersion of repentance, saying to the people that they should believe unto the one coming after him, that is unto the Anointed Jesus." 5 So having heard this, they were immersed into the name of the Master Jesus.<sup>67</sup> 6 And on placing Paul's hands on them,<sup>68</sup> the holy Breath came upon them and they were speaking with languages and were prophesying. And there were in all about twelve men. 7 So having entered into the synagogue, he was [speaking] boldly over three months, discussing and persuading concerning the Kingdom of God. 9 But as some were becoming hardened and were being unpersuaded, slandering the Way before the crowd, [Paul] having withdrawn from them,

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<sup>63</sup> See 1 Acts 9:2

<sup>64</sup> The province of southern Greece where Corinth was located

<sup>65</sup> Apollos made quite an impression on the Corinthian Christians, to the point that some considered him superior to Paul because of his being so articulate and a skilled debater (1 Cor. 1:11-15; 1 Cor. 3:4-7,22; 1 Cor. 4:6).

<sup>66</sup> Being familiar with John's preaching, they were certainly aware that the holy Breath was to come upon those immersed by Jesus through His proxies (cf. Luke 3:16; John 3:23-27 & 4:1-2). They were unaware that John's prophecy had been fulfilled beginning at Pentecost.

<sup>67</sup> All Christian baptisms were in "the name of Jesus." See notes on Acts 2:38 & Matt. 28:19)

<sup>68</sup> See Acts 8:14-20 & footnotes.



he severed the disciples [from them], discussing daily in the school of one, Tyrannus. 10 So this occurred over two years causing all those dwelling in Asia to hear the word of the Master Jesus, both Judeans and Greeks. 11 Also God was doing mighty extraordinary deeds through the hands of Paul, 12 causing that even towels and aprons from his touch to be brought to the sick to cleanse them from diseases, and to expel from them the wicked breaths. 13 But certain traveling Judeans, exorcists, presumed to invoke the name of the Master Jesus over those possessing wicked breaths, saying, "We enjoin [upon] you the Jesus whom Paul proclaims." 14 And there were some seven sons of Sceva, a Judean chief priest, doing this. 15 But the wicked breath having answered said, "Jesus I know, and Paul I recognize, but who are you?" 16 And the man in whom was the wicked breath, leaping upon them, and having overpowered them, being stronger than them, caused them to flee out of that house naked and wounded. 17 So this became known to all both Judeans and Greeks, those dwelling in Ephesus. And fear fell upon them all and the name of the Master Jesus was magnified. 18 And many of those having believed were coming, confessing and telling their practices. 19 And many of those having practiced magic, bringing together their scrolls, they were burning them before all the people. And they calculated the prices of them and found [it] fifty-thousand [worth] of silver [coins]. 20 Thus accordingly the word of the Master was multiplying and prevailing.

### *The Riot at Ephesus*

21 So as these things were accomplished, Paul considered in the breath [that] having passed through Macedonia and Achaia to go to Jerusalem, saying that "After my going there I must also see Rome."<sup>69</sup> 22 So having sent unto Macedonia two of those attending him, Timothy and Erastus, he remained in Asia.<sup>70</sup> 23 Yet there occurred according to that appointed time no small disturbance about the Way. 24 For a certain [man] Demetrius by name, a silversmith making silver temples<sup>71</sup> of Artemis,<sup>72</sup> was providing no small income to the craftsmen, whom having conspired together and the workers concerning such things, said, "Men, you are aware that our wealth is from this occupation 26 and you see and hear that not only from Ephesus, but almost all Asia, this Paul, persuading, removes

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<sup>69</sup> Romans 1:10-15

<sup>70</sup> During this time, Paul wrote the first letter to the Corinthians.

<sup>71</sup> These were probably miniature temples to be placed in homes.

<sup>72</sup> Artemis was the Greek moon-goddess, of hunting, of wild animals, of virginity, and companion of Orion. She was equivalent to the Roman goddess, Diana.

a huge throng,<sup>73</sup> saying that they are not gods, those being produced through [human] hands. 27 But this not only threatens our trade to become scorned, but also the temple of the great goddess Artemis to be considered nothing, besides her magnificence is about to be destroyed whom the whole of Asia and the world worships!" 28 So heaving heard and having become full of fury, they were yelling, "Great [is] Artemis of the Ephesians!" 29 And the whole city was filled with confusion, and they rushed with one accord into the theater, having grabbed Gaius and Aristarchus, Macedonians, companions of Paul. 30 But upon Paul's intending to enter unto the people, the disciples were not permitting him. 31 And some of the officials of Asia, being friends, having sent to him, were pleading not to enter himself into the theater. 32 Others were indeed yelling different things, for the assembly had become confused and most had not understood why they had come together. 33 So they drew Alexander out of the throng, the Judeans pushing him forward. So Alexander, having gestured with the hand, was intending to address the people. 34 But, realizing that he is a Judean, the voice became one from all since for over two hours [they were] yelling "Great [is] Artemis of the Ephesians!" 35 But the town clerk, having calmed the crowd, says, "Men, Ephesians, for what man is there who does not know of the city of the Ephesians being the temple-keeper of the great goddess Artemis and of what fell from Zeus?<sup>74</sup> 36 These things then being indisputable, you, having been calmed, also [must] do nothing rash. 37 For you brought these men who are neither robbers of temples nor blasphemers of our goddess. 38 If indeed then Demetrius and the craftsmen with him have any charge against anyone, the courts are open and there are proconsuls. Let them charge one another. 39 But if you are seeking anything different, it will be addressed in a legal assembly. 40 For we are in danger to be charged concerning today, having no cause about which we will be able to give a defense for this riot." 41 And having said these things, he dismissed the assembly.

### Chapter 20

#### *Paul Passes through Macedonia and Greece collecting the Donations*

Yet after the riot ceased, Paul, having sent for the disciples and having greeting them, departed to go into Macedonia.<sup>75</sup> 2 And having passed through those parts and entreating

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<sup>73</sup> As purchasers of their silver temples

<sup>74</sup> Artemis was considered the daughter of Zeus

<sup>75</sup> Paul was on a mission to collect the donations from the assemblies which had been pledged to help the poor believers in Jerusalem. While passing through Macedonia and visiting the assemblies there, Paul collected the donations from

them with many a word, he came into Greece. 3 Having spent three months<sup>76</sup> [there, a report] having come of a plot by the Judeans against him,<sup>77</sup> being about to depart for Syria,<sup>78</sup> he became convinced to return through Macedonia [instead]. 4 So escorting him to Asia were Sopater from Berea, Aristarchus and Secundus from the Thessalonians, and Gaius from Derbe, also Timothy, and Tychicus and Trophimus from Asia.<sup>79</sup> 5 These [men], having gone on ahead,<sup>80</sup> were waiting for us<sup>81</sup> at Troas, 6 (but we sailed from Philippi after the Days of Unleavened Bread and went to them after five days,<sup>82</sup> where we stayed seven days).<sup>83</sup>

*Paul Observes the Anniversary of Jesus' Resurrection with the Philippians*

7 But on the first [day] of the Sabbaths<sup>84</sup> upon the disciples' having gathered together to break bread, Paul was discoursing to them, being ready to depart the next day,<sup>85</sup>

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the assemblies (Rom. 15:26; 2 Cor. 8:1). During this time Paul sent Titus ahead with his second letter to the Corinthians, exhorting them to be ready for his imminent arrival with their promised donation (2 Cor. 8).

<sup>76</sup> Paul spent the three months of winter in Corinth, where he also collected the donation which they had agreed to set aside for the poor saints at Jerusalem (1 Cor. 16:1-8). It was during this stay in Corinth that he wrote his letter to the Romans, while planning to visit them after he delivered the donation to the Jerusalem assembly (Rom. 15:22-33).

<sup>77</sup> This plot very likely involved robbing him, given that it was fairly common knowledge that he was collecting large sums of money to carry back to the Jerusalem assembly.

<sup>78</sup> Having collected all of the promised donations for the Jerusalem assembly, Paul had planned to sail from Greece directly back to his home assembly at Antioch, Syria, bypassing Macedonia and Asia Minor.

<sup>79</sup> These men accompanied Paul as security while carrying the large sum of money donated by all of the assemblies in Macedonia and Greece. They accompanied Paul until they reached Philippi, the last stop in Macedonia. On their way to Philippi, while passing through Berea and Thessalonica, Paul was prophetically warned that he would be arrested when he reached Jerusalem (2 Acts 20:22-23).

<sup>80</sup> This group left Paul and went on ahead from Philippi

<sup>81</sup> Here Luke returned to using the first-person plural pronouns, indicating that he rejoined Paul's group at this point when the others were sent on ahead to Troas. Paul had initially picked up Luke in Troas where he accompanied him to Philippi. Paul then left Luke in Philippi, as indicated by Luke's use of the first person plural in his account of the happenings at Philippi, but then switched to third person plural pronouns as soon as Paul and his team left Philippi (2 Acts 16:8-36).

<sup>82</sup> Many interpreters are puzzled that Paul's brief trip across the Aegean Sea from Philippi to Troas took five days, whereas the same trip took only two days previously (2 Acts 16:11-12). The solution is that the five days are the length of time Paul remained behind at Philippi during the days of Unleavened Bread, after which he and Luke sailed for Troas.

<sup>83</sup> All of verse 6 is a parenthetical statement, indicating that Paul remained behind at Philippi (where Luke had been left to instruct the Philippians), in order to celebrate with Luke and the Philippians the celebration of First-fruits, the anniversary of Jesus' resurrection.

<sup>84</sup> The first day of the Sabbaths, τῆ μιᾷ τῶν σαββάτων, note that Sabbaths σαββάτων is plural. (The translation "first day of the week" is incorrect). This was the annual Feast of Firstfruits, which was the Sunday after Passover, and was the first day of the 50-day (seven sabbaths) countdown to Pentecost (Lev. 23:10-11, 15-16). See also John 20:1 footnote. Since the new calendar day begins at sundown on the biblical calendar, this was Saturday evening just after sunset.

<sup>85</sup> Since Paul and Luke left the day following (Monday) the anniversary of Jesus' resurrection, which was "after the [seven] days of Unleavened Bread" (v. 6), and since they had remained in Philippi for five days, they must have arrived

continuing the message until midnight.<sup>86</sup> 8 And there were many lamps in the upper room where they were assembled. 9 But a certain youth named Eutychus sitting in a window, having fallen into a deep sleep from Paul's discourse, having sunken the more from sleep, he fell down from the third story and was taken up dead. 10 But Paul, descending [the stairs], fell on him and embracing [him] said, "Do not be troubled! His soul is in him."<sup>87</sup> 11 So having ascended and having broken bread and eaten, besides conversing a long time until dawn, he departed. 12 Yet they led the boy alive and were immeasurably comforted.

### *Paul travels from Troas to Miletus to meet the Elders from Ephesus*

13 But we, having gone on<sup>88</sup> ahead to the ship, were carried to Assos, intending to pick up Paul there, for this is what had been prescribed, he being about to go on foot.<sup>89</sup> 14 So as he met us in Assos, having taken him onboard, we came to Mitylene. 15 And having sailed from there, we arrived opposite Chios the following [day]. And we docked at Samos<sup>90</sup> the following [day] and stayed at Trogyllium, and the following [day] we arrived in Miletus, 16 for Paul decided to sail beyond Ephesus so as not to linger in Asia. For he was hurrying, if possible, to arrive in Jerusalem for the Day of Pentecost.<sup>91</sup>

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in Philippi on Tuesday evening, three days too late to observe Passover with the Philippians, which on this particular year was the previous Sunday, since it was the day preceding the seven days of Unleavened Bread.

<sup>86</sup> It is apparent that they had gathered on Sabbath evening just after sunset when "the first day of the Sabbaths" began. This was no doubt with the intent of keeping a vigil corresponding to Jesus' last hours in the tomb and coming out sometime before dawn.

<sup>87</sup> It cannot be mere coincidence that after midnight, while keeping a vigil in memory of Jesus' resurrection, that Eutychus experienced his own resurrection from the dead coinciding in timing with Jesus' resurrection. What a celebration this must have been for the Philippian assembly!

<sup>88</sup> from Troas having stayed there seven days (vss. 5-6)

<sup>89</sup> It was a 20-mile walk across this peninsula from Troas to Assos along a well-paved road. The ship carrying Luke and the others would have to circumnavigate around the peninsula a considerably greater distance. At Assos was the famous Temple of Athena; its bas-reliefs have been removed and are housed in the Louvre and Boston Museum. Perhaps Paul wished to arrive before the ship and have time to evangelize there.

<sup>90</sup> An island opposite Ephesus and Miletus on the mainland.

<sup>91</sup> Paul intentionally chose Pentecost to deliver the gift from the assemblies to the Jerusalem assembly. Pentecost was the day on which God commanded the Israelites to bring their annual free-will offering. "*Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you*" (Deut. 16:10). Paul asked the assemblies of Galatia, Macedonia, and Greece to begin laying aside funds, beginning on "the first [day] of the Sabbaths" (First-fruits, the anniversary of Jesus' resurrection, and the day which the 50-day, seven-week, countdown to Pentecost). He then specifically wrote to the Corinthians asking them to do the same, while alluding to the above passage. "*Yet concerning the donation for the holy ones: Just as I prescribed to the assemblies of Galatia, you do this also. In accord with the first [day] of the Sabbaths, each of you set aside [funds], placing in reserve with himself however he may be being prospered, so that no donations may occur at the time I may arrive*" (1 Cor. 15:1-3).

### *Paul's Speech to the Ephesian Elders*

17 Yet from Miletus, having sent [messengers] into Ephesus, he summoned the elders of the assembly. 18 So as they came to him he said to them, "You understand [that] from the first day on which I stepped into Asia how I became with you the entire time, 19 serving the Master with all humility and many tears and trials which happened to me in the plottings of the Judeans, 20 how I held back nothing that was helpful, but to proclaim to you and to teach you publicly and in homes, 21 testifying to Judeans and Greeks repentance unto God and faith unto our Master Jesus Anointed. 22 And look, having been bound with the Breath I am going to Jerusalem not having understood what will happen to me there, 23 except that the holy Breath testifies to me city by city saying that bonds and troubles await. 24 But I make a statement about nothing, nor hold my soul precious to myself, so as to complete my race with joy and the [assigned] service which I received from the Master Jesus, to testify the Good Message of grace of God. 25 And now, look, I have perceived that you all, among whom I went about proclaiming the Kingdom of God, will see my face no more. 26 Therefore I testify to you in this very day that I am clean from the blood of all. 27 For I did not fail to declare to you the entire counsel of God. 28 Take heed then to yourselves and to the entire flock among whom the holy Breath appointed you supervisors, to shepherd<sup>92</sup> the assembly of God which He purchased with His own blood.<sup>93</sup> 29 For I have perceived this, that after my departure fierce wolves will enter among you not sparing the flock. 30 Even from among yourselves will arise men speaking things that have been perverted to pull away the disciples behind themselves. 31 Consequently, be on guard, remembering that for three years night and day I did not cease to be admonishing each one with tears. 32 And now I commit you to God, brothers, and to the word of His grace, the one being able to build up and to give you the inheritance among all those having been sanctified. 33 I coveted no one's silver, gold, or garments. 34 And you know this, that these hands served my needs<sup>94</sup> and those being with me. 35 I showed you in everything that working like it is necessary to support the weak, and remembering the words of our Master Jesus that He said, 'It is more blessed to give than to receive'."<sup>95</sup> 36 So having said these things and having knelt together with

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<sup>92</sup> 1 Pet. 5:1-4

<sup>93</sup> Note that the blood of God's Son is said to be God's own blood. This is because His Son was begotten out from His own being (Ps. 2:7; Jn. 8:42), and afterword "became flesh" in order to die and shed His blood. Thus Paul reckoned the Son's blood as God's own (Jn. 3:16).

<sup>94</sup> 2 Thess. 3:7-12

<sup>95</sup> This oral saying of Jesus is not recorded in any of the Gospels. (See: Jn. 21:25).

all of them, he prayed. 37 And there was much weeping by all, and falling upon Paul's neck they were kissing him, 38 being grieved mostly because of the word which he had spoken, that they are about to see his face no more. So they escorted him to the ship.

### Chapter 21

#### *Paul warned again about what will befall Him at Jerusalem*<sup>96</sup>

So having parted from them we set sail, running straight we came to Coos, and the next [day] to Rhodes, and from there to Patara. 2 And having found a ship crossing over to Phoenicia, having boarded, we set out. 3 Yet, Cypress having appeared, leaving her on the left, we were sailing to Syria and landed at Tyre, since the ship was unloading the cargo. 4 So having found disciples, we remained seven days, who said to Paul through the Breath not to go up to Jerusalem. 5 But when those days were completed, having come out, we were going, all [of them] accompanying us together with their women and children to outside the city. And kneeling on the beach, we prayed. 6 And having saluted one another, we boarded the ship, but they returned to their own [place]. 7 But we, having ended the voyage from Tyre, arrived at Ptolemais. And having greeted the brothers, we stayed one day with them. 8 So on the morrow, having departed, we, Paul's companions, came to Caesarea. And having come to the house of Philip the Evangelist, being one of the seven [original deacons],<sup>97</sup> we stayed with him. 9 But he had four daughters, virgins, who were prophesying. 10 But upon our remaining more days, a certain prophet came down from Judea named Agabus. 11 So having come towards us and picked up Paul's belt, having bound his own hands and feet, he said, "The holy Breath is saying: 'The Judeans in Jerusalem will bind like this the man who owns this belt, and they will deliver him into the hands of the gentiles.'" 12 And as we heard these things, both we and those from that place were pleading with him not to go up to Jerusalem. 13 But Paul answered, "What are you doing lamenting and breaking my heart. For I am ready not only to be bound but also to die in Jerusalem concerning the name of the Master Jesus." 14 So not persuading him, we ceased, saying, "The will of the Master be done." 15 So after these days, having packed, we were going up to Jerusalem 16 and some disciples from Caesarea were leading us to Mnason, a certain Cyprian, an original disciple,<sup>98</sup> with whom we should be staying.

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<sup>96</sup> Acts 20:23 cf. notes on Rom. 15:25-28

<sup>97</sup> 1 Acts 6:1-6

<sup>98</sup> probably one of the 3,000 original converts from Peter's original sermon on Pentecost

*Paul arrested at the Temple*

17 So at our arriving in Jerusalem, the brothers received us gladly. 18 And on the next day, Paul had gone in together with us to James, and all the elders came along. 19 And having greeted them, he recounted one by one each of the things God did among the gentiles through his service. 20 So those having heard were glorifying the Master. But they said to him, "You see brother how many ten-thousands of Judeans there are having believed and all are zealous of the Law. 21 But they were informed about you that you teach all the Judeans among the gentiles apostasy from Moses, saying not to circumcise the children nor walk according to the customs. 22 What then? The multitude is certain to meet, for they will hear that you have arrived. 23 Do this, then, which we are telling you. Four men are with us having a vow on themselves. 24 Having taken these, be purified together with them and pay their expenses so that they may shave their heads and may all know that what they have heard about you is nothing, but you yourself also are observing the Law. 25 But concerning those having believed of the gentiles, we wrote a letter judging them to be keeping no such thing, except to guard themselves from meat sacrificed to idols, and blood, and strangled [animals], and fornication. 26 Then Paul, having taken the men the next day, having been purified together with them, had entered into the holy place, announcing the completion of the days of purification, until an offering over each one of them was offered. 27 But as the seven days were about to be concluded, Judeans from Asia, having seen him in the sacred place, were together inciting the entire multitude and they laid hands on him 28 yelling, "Men, Israelites, help! This is the man teaching everyone everywhere against the people, and the Law, and this place, and besides he brought Greeks into the holy place and has defiled this holy place!" 29 (For having previously seen Trophimus the Ephesian in the city together with him, they were supposing that Paul had brought him into the holy place). 30 So the whole city was stirred and a riot of the people occurred. And having taken hold of Paul, they were dragging him out of the holy place, and immediately the gates were locked. 31 Yet while seeking to kill him, the allegation came up to the commander of the battalion that all Jerusalem has become unsettled, 32 who, hastily having gathered soldiers and centurions, ran down upon them. But having seen the commander and the soldiers, they stopped beating Paul. 33 Then having approached, the commander took hold of him and ordered [him] to be bound with two shackles. And he was demanding who he might be and what he is alleged to have done. 34 So some in the crowd were retorting [one thing] and others [another], and not being able to ascertain with certainty because of the uproar, he ordered

him to be taken to the barracks. 35 But when he came upon the ascending steps, (it happened that he was being carried by the soldiers because of the violence of the mob, 36 for the crowd of people was following crying out “Away with him,” 37 besides being about to be taken into the barracks), Paul says to the commander, “Is it permitted for me to address you?” So he was replying, “You know Greek,<sup>99</sup> 38 consequently you are not that Egyptian who having previously raised up [an insurrection], was leading into the wilderness four-thousand men of the assassins.” 39 So Paul said, “I am a Judean man, a Tarsian of Cilicia, a citizen of no insignificant city,<sup>100</sup> yet I beg you, permit me to address the people.” 40 So having permitted him, Paul, having stood upon the steps, gestured with his hand to the people. And a great hush having occurred, he addressed them in the Hebrew language, saying:

### Chapter 22

#### *Paul's Defense at the Temple*

“Men, brothers, and fathers, listen to my defense to you now.” 2 So having heard that he was calling to them in the Hebrew language, they became silent. And he said, “I am indeed a Judean man having been born in Tarsus of Cilicia, but having been brought up in this city beside the feet of Gamaliel, having been disciplined according to the precision of the paternal Law,<sup>101</sup> being a zealot for God accordingly as all of you are today, 4 who persecuted this “The Way”<sup>102</sup> unto death, having bound and handing over into prison both men and women, 5 as also the chief-priest and the whole body of elders [can] testify, from whom also having received documents I was going to the brothers into Damascus, [with the intent] also to be leading those being there, having been bound, to Jerusalem so that they may be punished. 6 But it happened to me [while] going and nearing Damascus, about mid-day, suddenly out from the sky a bright light shown all around me. 7 So I fell onto the ground and I heard a voice calling to me, “Saul! Saul! Why are you persecuting Me?” And I answered and said, “Who are You Master?” So He said to me, “I am Jesus the Nazarene whom you are persecuting.” 9 But those being together with me indeed saw the light but they did not hear<sup>103</sup> the voice of the one speaking to me. 10 Then I said,

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<sup>99</sup> Paul spoke to him in Greek.

<sup>100</sup> Tarsus was a significant Roman city, being a citizen by birth he had legal rights under Roman law.

<sup>101</sup> The Law as passed down by their ancestors, which likely included the interpretations of the rabbis.

<sup>102</sup> Acts 9:2; Acts 19:9,23; Acts 24:14,22

<sup>103</sup> Or understand. The voice spoke in the Hebrew (Aramaic) language and Paul's companions spoke only Greek (Acts 26:14).



“What should I do, Master?” And the Master said to me, **“Having arisen, go into Damascus and there will be spoken to you concerning all which has been appointed for you to do.”** 11 But since I could see nothing from the radiance of that light, being led by the hand by those together with me, I came into Damascus. 12 Yet a certain man [named] Ananias, devout according to the Law, being testified by all of the residing Judeans, 13 having come to me and having stood by, said to me, “Saul, brother, receive your sight.” And the same hour I looked up to him. 14 Then he said, “The God of our fathers chose you to know His will and to see the Just One and to hear the voice from His mouth, 15 that you shall be a witness to Him to all men concerning what you have seen and heard. 16 And now, why do you hesitate? Having arisen, be immersed and be bathed from all your sins, having called upon the name of the Master.” 17 So it happened, having returned to Jerusalem and my praying in the Temple, I came to be in a trance 18 and to perceive Him saying to me, **“Hurry and come quickly out of Jerusalem because they will not receive your testimony about Me.”** 19 And I said, “Master, they are aware that I was jailing and lashing those at the synagogues believing upon You. 20 And when the blood of Stephen Your witness was being poured out, I myself, having stood by [was] consenting to his murder and guarding the garments of those murdering him.” 21 And He said to me, **“Go, because I will be sending you far away to the nations.”**

### *Paul's Interrogation by the Roman Guards Cancelled*

22 So they listened to him until this statement. And they lifted up their voices saying, “Remove from the land such a one, for it is not fit for him to live.” 23 So at their commotion and tossing their garments, and throwing dirt into the air, 24 the commander order him to be led into the barracks, having ordered them to interrogate him with whips so that he might discover why they were responding to him like this. 25 But as they stretched him [out] with straps, Paul called to the centurion who had stood by, “Is it legal for you to scourge a man if [he is] an uncondemned Roman [citizen]?” 26 Now hearing [this], the centurion, having come to the commander, reported saying, “Be careful what you are about to do, for this man is a Roman [citizen]. 27 So having come, the commander said to him, “Tell me if you are a Roman.” So he answered, “yes.” 28 Then the commander answered, “I acquired this citizenship at a great price.” But Paul was answering, “Yet I also have been born [a citizen]. 29 Then immediately those about to interrogate him withdrew from him. And the commander was also afraid, having discovered that he is a Roman and that he had him bound. 30 So on the next day, determined to know with

certainly why he is accused by the Judeans, he released him from the bonds and ordered the chief-priests and their whole Sanhedrin to come. And having escorted Paul down, he stood him with them.

### Chapter 23

#### *Paul's Hearing to address His Accusers*

So Paul having looked intently to the Sanhedrin, said, "Men, brothers, I have performed my duty to God in all good conscience to this day." 2 But the chief-priest Ananias ordered those having stood beside him to strike him on the mouth. 3 Then Paul said to him, "God is about to strike you, whitewashed wall! And you are sitting judging me according to the Law and you are ordering me to be beaten illegally." 4 But those having stood alongside said, "You are reviling the chief-priest of God!" 5 Then Paul was saying, "I had not perceived, brothers, that he was the chief-priest. For it is written, 'You shall not speak disparagingly of the ruler of your people.'"<sup>104</sup> 6 Yet, Paul having known that one part is of the Sadducees and the other of the Pharisees, he announced in the Sanhedrin, "Men, brothers, I am a Pharisee, the son of a Pharisee. Concerning the expectation and resurrection of the dead I am being judged." 7 Yet having said this, an argument occurred between the Pharisees and the Sadducees, and the multitude was divided. 8 For the Sadducees indeed say there is not to be a resurrection, nor yet [are there] messengers<sup>105</sup> (or breaths),<sup>106</sup> but the Pharisees acknowledge both. 9 So a great argument occurred. And some of the scribes of the Pharisees, having stood, were fighting, saying, "We find nothing evil in this man. But if a breath or messenger spoke to him, we should not fight against God." 10 So with so much commotion occurring, having become apprehensive, the commander ordered the soldiers, having come down, to take him out of the midst of them so that Paul would not be pulled apart by them and to lead him into the barracks. 11 Yet in the following night, the Master, having stood beside him,<sup>107</sup> said, "Take courage, Paul! For just as you bore witness about Me unto Jerusalem, thus you must also bear witness unto Rome."

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<sup>104</sup> Exod. 22:28

<sup>105</sup> Heavenly messengers (angels)

<sup>106</sup> Psalm 104:4

<sup>107</sup> This was no doubt a dream or vision since Jesus remained seated at the Father's side.

*The Conspiracy to Assassinate Paul*

12 So day having come, some of the Judeans having formed a conspiracy, swore themselves [by an oath] saying they would neither eat or drink until they should kill Paul. 13 And there were more than forty having sworn this together, 14 who, having come to the chief-priests and elders said, "With an oath we have sworn ourselves to taste nothing until we should kill Paul. 15 Now then, you inform the commander together with the Sanhedrin so that he may bring him down tomorrow to you, as being about to question more precisely concerning him. But we are ready to kill him before he arrives." 16 But the son of Paul's sister, having heard [about] the ambush, having come and entered the barracks, he informed Paul. 17 So Paul, calling one of the centurions, was explaining, "Lead this young man to the commander, for he has a message for him." 18 Indeed then, having taken him, escorted [him] to the commander. And he says, "The prisoner, Paul, having called me, asked this young man to be escorted to you, having something to say to you." 19 So the commander, having taken his hand and having taken him into his private quarters, he was inquiring, "What is the message that you have for me." 20 Then he said that, "The Judeans have agreed to ask you to bring Paul down tomorrow into the Sanhedrin so as to be about to inquire more precisely concerning him. 21 Then you should not be persuaded by them, for there are more than forty men of them ambushing him who have taken an oath not to eat or drink until they should kill him. And now they are ready, having anticipated the promise from you. 22 Then indeed, the commander dismissed the young man ordering him, "Do not tell anyone that you disclosed these things to me." 23 And calling two of the centurions, he said, "Assemble two-hundred soldiers, and seventy horsemen, and two hundred spearmen so that they may leave for Caesarea at the third hour of the night,<sup>108</sup> also get horses so that having mounted Paul, they should safely escort him to Felix the governor, having written a letter of this sort: 25 "Claudius Lysias, to the most excellent Felix, Joyful greetings! 27 This man, having been apprehended by the Judeans and being about to be killed by them, having stood together with the soldiers, I rescued him, having discovered that he is a Roman [citizen]. So intending to ascertain the cause by which they accused him, I led him down into their Sanhedrin. 29 I found him to be accused concerning questions of their Law, but having nothing worthy of death or bonds in the accusation. 30 But concerning a conspiracy by the Judeans having been disclosed to me against the man, I hastily sent him to you,

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<sup>108</sup> 9:00 pm

having ordered also the accusers to address him before you. Farewell.” 31 Then the soldiers, indeed according to what had been relayed to them, having taken up Paul, escorted him during the night to Antipatris. 32 So the next day they returned to the barracks, having left the horsemen to escort him, 33 who, having entered into Caesarea and having delivered the letter to the governor, presented Paul to him. 34 Then the governor having read it and having questioned Paul from which province he is and discovering [it was] from Cilicia, 35 he was saying, “I will hear from you whenever your accusers also should arrive.” So he ordered him to be guarded in Herod’s Praetorium.

## Chapter 24

### *Paul’s Trial before Felix at Caesarea*

Then after five days Ananias the chief-priest came down with the elders and a certain orator, [named] Tertullus, who brought charges against Paul before the governor. 2 So having been called Tertullus began to accuse saying, 3 “Having great peace through you and reforms occurring to the nation by this providence of yours, 3 in everything and everywhere we receive [this] with all thanks, most excellent Felix. 4 Yet so that I should not hinder you further, I plead for you to hear from us briefly in your leniency.

5 For finding this man a pest, an instigator of insurrections to all the Judeans throughout the inhabited [world], besides [being] a leader of the sect of the Nazarenes, 6 he was also trying to profane the sanctuary, whom also we seized and determined to judge according to our Law. 7 But Lysias the commander, having come with much force, took him out of our hands 8 having ordered his accusers to come before you, from whom you will be able, yourself having examined him concerning all of these things, to learn of that which we are accusing him.” 9 Then the Judeans also agreed, affirming these things to be so.

### *Paul’s Defense before Felix*

10 Then Paul answered, (the governor having nodded to him to speak), “Knowing that you, being a judge to this nation for many years, I gladly make a defense concerning myself 11 since you are able to ascertain that not more than twelve days ago, I went up to Jerusalem to worship. 12 And they neither found me in the sanctuary arguing with anyone, or causing a disturbance of the crowd, or in the synagogues, or in the city, 13 neither are they able to exhibit [evidence] concerning that which they now accuse me. 14 Yet I acknowledge this to you, that according to The Way which they call a sect, thus I serve the God of [our] fathers, believing everything that has been written according to

the Law and the prophets, 15 having confidence towards God, which they themselves also anticipate, that there is yet to be a future resurrection of the dead, both of the just and of the unjust. 16 So in this I strive, to have a blameless conscience towards God and men continually. 17 But after certain years I came to bring alms and offerings to my people, 18 in which they found me having been purified in the sanctuary, not with a crowd or with a tumult. 19 But it was required of certain Judeans from Asia to appear before you and accuse [me], if anyone should have anything against me. 20 Or let these state if they found any injury [at] my having stood before the Sanhedrin, 21 except concerning this one voice which I called out having stood among them, 'Concerning the resurrection of the dead I am being judged by you today.'"

### *Felix Postponed Paul's Trial, yet conversed with Him often*

22 So Felix, having heard these things, postponed them, having understood more precisely the things concerning The Way, saying "Whenever Lysias the commander should come down, I will investigate the circumstances concerning you." Then having ordered the centurion to guard Paul, to allow some ease, and not to hinder his own people to minister or to visit him. 24 So after certain days Felix, along with Drusilla his wife (being a Judean), sent for Paul and heard him concerning the Faith unto the Anointed. 25 Then at his proclaiming concerning justice, and self-control, and the impending judgement, Felix, having become afraid, answered, "You go for now. When I have a se time, I will call for you," 26 yet at the same time expecting that money would be given to him by Paul so that he could release him. Consequently also, after sending for him, he was conversing with [Paul] frequently. 27 But two years having passed, Felix was succeeded by Porcius Festus. So Felix, desiring to have favor with the Judeans, left Paul having been bound.

## **Chapter 25**

### *Paul before Festus*

Then Festus, having stepped into the province, went up to Jerusalem from Caesarea after three days. 2 So the chief-priests and prominent Judeans were informing and imploring against Paul, 3 requesting a favor against him, so that he might send him to Jerusalem, conspiring an ambush to kill him along the way. 4 Then indeed Festus answered, "Paul is to be kept in Caesarea," yet he himself was about to leave quickly, 5 but said, "Those then among you who are able, having come down with [me], if there is anything amiss

in the man, accuse him in this." 6 So having delayed among them less than ten days, and having come down to Caesarea, and having been seated on the platform the next day, he ordered Paul to be brought. 7 So having arrived, many of the Judeans having come down from Jerusalem, stood around him bringing serious charges against Paul which they were not able to prove. 8 But Festus, wishing to favor the Judeans, having answered Paul, said, "Are you willing to go up to Jerusalem and be judged by me there concerning these things?" 10 But Paul said, "Having stood on the judgement seat of Caesar, I am where I must be judged. In nothing have I injured the Judeans, as you most surely know. 11 For if I indeed injure, and have done anything deserving of death, I do not resist to be executed. But if there is nothing in which these accuse me, no one is permitted to surrender me as a favor. I appeal to Caesar! 12 Then Festus, having conferred with the counsel, answered, "You have appealed to Caesar, to Caesar you will go."

### *Festus informs Agrippa about Paul*

13 So certain days having passed, king Agrippa and Bernice came into Caesarea to greet Festus. 14 Yet as they were delaying certain days there, Festus submitted Paul's [case] to the king, saying, "[There is] a certain man, having been left bound by Felix, 15 concerning whom (upon my having come to Jerusalem) the chief priests and elders of the Judeans were requesting judgement against him, 16 to whom I answered that, 'It is against custom for Romans to surrender any man to death unless the one being accused may face the accusers, besides allowing a defense concerning the charge.' 17 Then upon their having come together in this place, making no delay, the next day, having been seated on the platform, I ordered the man to be brought. 18 Concerning him, the accusers, having stood up, were not bringing any cause that I was supposing. 19 But they were bringing certain questions concerning their own religion against him, about a certain Jesus who has died, whom Paul claimed to be alive. 20 So being perplexed by this questioning into such things, I was asking whether he may be willing to go to Jerusalem and be judged there about these things. 21 But at Paul's having appealed to be kept for the imperial investigation, I ordered him to be kept until I might send him to Caesar." 22 Then Agrippa was saying to Festus, "I was also was desiring to hear the man myself." "Tomorrow you will hear from him" he replies. 23 Then the next day, at the arrival of Agrippa and Bernice with much pageantry, and having entered the auditorium together with the commanders and prominent men of the city, and at Festus' having ordered, Paul was brought. 24 And Festus says, "King Agrippa, and all the men present with us, you

see this one about whom the whole multitude of the Judeans petitioned me, both in Jerusalem and here, imploring [that] he must not continue to live. 25 But I, having ascertained him to have done nothing worthy of death, yet as he, having appealed to the imperial about this, I decided to send him 26 about whom I have nothing certain to write to the official. Therefore I led him before you, and especially before you, king Agrippa, so that a judgement occurring, I might have something to write. 27 For it seems illogical to me, sending a prisoner, and not to document the charges against him.”

### Chapter 26

#### *Paul's Defense before Agrippa*

Then Agrippa was saying to Paul, “You are permitted to speak for yourself.” Then Paul, having stretched out his hand, was saying: 2 “I consider myself privileged, king Agrippa, to be about to make [my] defense before you today concerning all of which I am charged by the Judeans, 3 especially [to] you, being an intellectual, having perceived all the customs and questions of the Judeans. Therefore, I beg you to hear me patiently. 4 My manner of life then, indeed from my youth, which has occurred from the beginning among my nation, all the Judeans in Jerusalem have perceived, 5 knowing me previously<sup>109</sup> from the beginning, if they may be willing to testify, that according to the strictest sect of our religion I lived, a Pharisee. 6 And now, concerning the hope of the promise to the fathers, having come under God, I have stood being judged. 7 Unto this our twelve tribes, diligently serving [God] night and day, expect to obtain. Concerning this hope, king Agrippa, I am charged by the Judeans. 8 Why is it judged unbelievable with you if God raises the dead?<sup>110</sup> 9 I indeed thought to myself to do much contrary to the name of Jesus the Nazarene, 10 which also I did in Jerusalem, and many of the saints I incarcerated in prison, having received authority from the chief priests, besides I cast [my] vote for having them executed. 11 And punishing them often according to all the synagogues, I compelled them to blaspheme. Also, being exceedingly enraged against them, I was also pursuing [them] unto distant cities. 12 In this pursuit, traveling to Damascus with authority and permission from the chief priests, 13 at mid-day, O king, along the road I saw a light from heaven greater than the brightness of the sun having shown all around me and those traveling together with me. 14 And all of us having fallen

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<sup>109</sup> προγινώσκω does not mean to “foreknow” someone before they exist, as some claim regarding this term in Rom. 8:29, Rom. 11:2, & 1 Pet. 1:20. This passage makes it clear that it means to personally know someone in time past.

<sup>110</sup> See: 25:19

to the ground, I heard a voice speaking to me in the Hebrew language, "Saul, Saul, why are you pursuing me? It is hard for you to kick against the thorns!" 15 Then I said, "Who are you, Master?" And He said, "I am Jesus whom you are pursuing. 16 But arise and stand on your feet, for I was seen by you<sup>111</sup> for this reason, to appoint you a deputy and a witness both of what you have seen and of which I will be seen by you, 17 rescuing you out from among the people and from the nations unto which I now commission you, to open their eyes and to turn them from darkness to light and from the authority of Satan over to God, for them to receive remission of sins and an inheritance among those having been set apart by faith that is unto Me." 19 Consequently, king Agrippa, I did not become disobedient to the heavenly vision, 20 but first to those in Damascus, and in Jerusalem unto the whole province of Judea, and to the nations I was telling [them] to repent and to turn back to God, practicing deeds worthy of repentance. 21 Because of these things the Judeans, having seized me in the sanctuary, were trying to kill me. 22 Having obtained help from God, I have stood testifying to both small and great until today, saying nothing apart from that which the prophets and Moses spoke about impending occurrences, whether [about] the suffering Anointed one,<sup>112</sup> [or] whether [about] being the first of the resurrection from among the dead,<sup>113</sup> light is being proclaimed to the people and to the nations." 24 But as [Paul] is speaking, Festus shouted with a loud voice, "Paul, you are insane, much [study of] writings is driving you to insanity." 25 But Paul says, "I am not insane, most noble Festus, but speaking statements of truth and sanity. 26 For the king is versed in these things to whom I speak, being bold. For I am not convinced that any of these things have eluded him, for this has not been done in secret. 27 King Agrippa, do you believe the prophets? For I have perceived that you believe." 28 Then Agrippa was saying to Paul, "You almost persuade me to become a Christian!" 29 But Paul said, "May I ever wish to God, almost and completely, not only you, but also all those hearing me today to become such as I am, apart from these bonds." 30 And at these sayings of his, the king and the governor and Bernice arose and those sitting together with them. 31 And having departed, they were speaking with one another saying that, "This man is doing nothing worthy of death or bonds." 32 Yet Agrippa was saying to Festus, "This man was able to be set free if he had not appealed to Caesar."

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<sup>111</sup> 1 Acts 9:27; 1 Cor. 15:8

<sup>112</sup> Psalm 22; Isa. 53

<sup>113</sup> Psalm 16:9-11; 1 Acts 2:23-32; 2 Acts 13:34-35



**Chapter 27***Paul's Trip to Rome and Shipwreck*

But since it was determined for us to sail to Italy, they were delivering Paul and certain other prisoners to a centurion named Julius of the imperial squad. 2 So having boarded an Adramyttium ship being about to sail to destinations of Asia, we set out, having with us Aristarchus, a Macedonian of Thessalonica. 3 So [in] another day we sailed down to Sidon. And Julius, having treated Paul kindly, permitted [him], having liberty, to have the care of his friends. 4 And having set out, we sailed below Cyprus because the winds [appeared] to be contrary. 5 So having sailed through the sea of Cilicia and Pamphylia, we came down to Myra of Lycia. 6 And there, having located an Alexandrian ship sailing to Italy, the centurion marched us onto it. 7 So in sailing slowly for several days and having come to Cnidus with difficulty, the wind not favorable to us, we sailed below Crete off Salome. 8 And skirting her with difficulty, we came to a certain place called Fair Havens which was near the city of Lasea. 9 Yet after much time having passed, and sailing being already hazardous because the Fast<sup>114</sup> had already come, Paul was cautioning them 10 saying to them, "Men, I see that the impending voyage will be with disaster and much loss, not only to the cargo and the ship, but also of our souls." 11 But the centurion was being persuaded by the helmsman and the owner [of the ship] rather than what Paul is saying. 12 Yet the harbor not being equipped for wintering, the majority advised to set out from there if perhaps they should be able, having reached Phoenix, to winter in the harbor of Crete [that is] facing southwest and northwest. 13 So a south wind having blown gently, [and] having supposed their plan to hold, having raised [anchor], they were skirting Crete. 14 But after not much [time], a storm called a north-easter cast down from [Crete]. 15 So the ship, having been overcome and not being able to resist the wind, having given up, we were being carried along. 16 Yet running under a certain inlet called Clauda, we were barely able to hold the skiff, 17 which having hoisted, they were using ropes undergirding the ship, fearing that they might run aground on the shoal. Having lowered the gear, thus they were being driven. 18 Yet at our being severely storm-tossed, the next day they were throwing [cargo] overboard. 19 And on the third [day] we threw [overboard] the tackling of the ship. 20 So after not seeing sun or stars for several days, besides no small storm bearing down, the remaining expectation for us to be saved was

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<sup>114</sup> The "Fast" was the Day of Atonement (Lev. 23:27) in which all Jewish men were required to fast for 24 hours. It occurred on the 10<sup>th</sup> day following the new moon of the 7<sup>th</sup> month (between September 15 & October 15).

## 2 ACTS

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being lost. 21 But having been without food for much [time], Paul, having stood in the midst of them, said, "It was incumbent indeed, you men, having listened to me, not to set out from Crete to have encountered this disaster and the loss. 22 And now I encourage you to be upbeat, for not one soul from among you will be lost, only the ship. 23 For this very night a messenger of God (whose I am and whom I serve), stood beside me 24 saying, 'Do not be afraid, Paul. You must stand before Caesar, and look, God has granted to you all those sailing with you.' 25 Therefore, be encouraged men, for I believe God that it shall be thus according to what was spoken to me. 26 Yet we must be cast upon a certain island." 27 Then as the fourteenth night came of our being carried about in the Adriatic [Sea], in the middle of the night the sailors were conjecturing [among] themselves to be nearing some land. 28 And having measured [the depth], they found twenty fathoms. Then in a short while, having measured again, they found fifteen fathoms. 29 So fearing that somewhere we might fall upon rocky places, having thrown four anchors out of the stern, they were hoping for day to come. 30 Yet upon the sailors seeking to abandon the ship and lowering the skiff into the sea out of pretense to be throwing anchors, 31 Paul said to the centurion and the soldiers, "Unless these remain with the ship you cannot be saved." 32 Then the soldiers cut off the ropes of the skiff and let her fall. 33 Yet as the day was about to come, Paul was encouraging all to be getting nourishment, saying, "Today is the fourteenth day, being apprehensive, you are eating nothing. 34 Therefore I encourage you to partake of nourishment, for this is necessary for your saving. For not one hair of your head will perish." 35 So having said this, and having taken bread, he gave thanks to God before all. And having broken bread, he began to eat. 36 So having become encouraged, they all also took nourishment. 37 And we were in all, two-hundred seventy-six souls in the ship. 38 So having been filled, they were lightening the ship, throwing the grain into the sea. 39 And when the day came, they were not recognizing the land. But they were considering a certain bay, having a beach upon which they considered to drive the ship if they might be able. 40 And having taken up the anchors, they were dropping them into the sea while simultaneously releasing the ropes of the rudders and hoisting the sail to the wind, heading for the beach. 41 But having hit a channel, they ran the ship aground. And the bow having stuck, remained unmovable, but the stern was broken by the force of the waves. 42 Then the soldiers agreed that the prisoners should be killed so that none, swimming out, might escape. 43 But the centurion, intending to safely escort Paul, forbid them concerning their intention. Then he ordered those able to swim, having jumped, to be first to the land. 44 And the rest,

some indeed on boards and some on items from the ship, all came to be safely on the land in this manner.

### Chapter 28

#### *Temporary stay on the Island of Melita*

And having safely [come ashore], then they realized that the island was called Melita. 2 Yet the natives were providing for us unusual kindness, for having kindled a fire, they took us all in because the rain had been bearing down and because of the cold. 3 But Paul, having gathered together some wood and having placed it on the fire, a viper latched onto his hand having come out from the heat. 4 Then as the natives observed the venomous beast hanging from his hand, they were saying to one another, "Surely this man is a murderer who, having been saved from the sea, justice does not allow to live. 5 Then, indeed, having slung the venomous beast into the fire, he suffered no ill effects. 6 Yet they were expecting him to be about to become inflamed or to fall down suddenly dead. But upon much expectation of them and seeing no harm happening to him, changing [their minds] they were claiming him to be a god. 7 Now in that region there was an estate belonging to a leading man of the island named Publius, who having received us lodged us kindly three days. 8 Yet it happened that the father of Publius, [was] with fever and dysentery being pressed to lie down, to whom Paul, having come in, and having prayed, having placed his hands on him, healed him. 9 Then at this having occurred, the rest of those having illnesses in the island also were coming and were being cured, 10 who also honored us with many valuables, and bringing, they gave towards [our] need.

#### *Paul Arrives in Rome*

11 So after three months, we were brought onboard an Alexandrian ship with the figurehead, Twin Brothers,<sup>115</sup> which had wintered at the island. 12 And having been brought to Syracuse, we remained three days. 13 Having departed from there, we arrived at Rhegium, and after one day, the south [wind] having come, we arrived at Puteoli the second day. 14 There, finding brethren, we were encouraged by them to stay seven days, and thus we came to Rome. 15 And from there, the brethren having heard about us, came

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<sup>115</sup> The constellation sign Gemini, (the twin brothers), Castor and Pollux

out to greet us until the Forum of Appius and the Three Taverns, whom Paul, having seen and having thanked God, took courage.

### *Paul's two-year Imprisonment at Rome*

16 So when we came into Rome, the centurion delivered the prisoners to the captain of the guard. But Paul was allowed to remain by himself with the soldier guarding him. 17 Yet after three days it occurred for Paul to call together those being the most prominent Judeans. So upon their having assembled, he was saying to them, "Men, brothers, I, having done nothing contrary to the people or the traditions of the fathers, was taken prisoner into the hands of the Romans out of Jerusalem, 18 who some, having examined me, were intending to release [me] since [finding] no cause of death to be in me. 19 Yet at the contradicting of the Judeans, I was compelled to appeal to Caesar, although not as if having anything to accuse my nation. 20 For this reason, then, I called for you to see and to address you, for on account of the Hope of Israel<sup>116</sup> this chain is around me." 21 But they said to him, "We have not received any letters concerning you from Judea, nor have any of the brothers, having arrived, said anything evil about you. 22 Yet we desire to hear from you what you think. For indeed it is known to us everywhere that this sect is being opposed." 23 So having appointed him a day, many were coming to his lodging to whom he was discoursing, testifying to the Kingdom of God and persuading them about Jesus, from the Law of Moses and the prophets, from morning until evening. 24 And some indeed were being persuaded by what was being said, but others were disbelieving. 25 Yet there being disagreement with each other, they were being dismissed, Paul having made one statement, that "Rightly the holy Breath spoke through Isaiah the prophet to our fathers, saying, 'Go to this people and say, "In hearing you will hear and you should not understand, and looking, you will see and you should not perceive. 27 For the heart of this people became dull, and with their ears they hardly hear, and they shut their eyes so they may not see with their eyes, and their ears lest they should hear, and their heart lest they should understand, and they might turn and I should heal them"'. 28 Let it be known to you, therefore, that this deliverance of God was sent to the gentiles, and they will hear." 29 And having said these things, the Judeans went out having much discussion among themselves. 30 So Paul continued two whole years in his own rented

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<sup>116</sup> The expected resurrection of the righteous dead to receive the inheritance (2 Acts 23:6; 24:15,21)

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lodging, having received all those coming to him, 21 proclaiming the Kingdom of God and teaching about the Master, Jesus Anointed, unhindered with all boldness.